

I am the good Shepherd.  
John 10:11

# The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

Good Shepherd giveth  
h for the sheep.  
John 10:11  
Haugen, Rev. A. K.  
Dec 43

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## Sermon for Pentecost Sunday

### THE PROMISE OF THE HOLY SPIRIT

Lesson: Acts 2: 38-41.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. —Acts 2:39.

"He shall baptize you with the Holy Ghost" (Matt. 3:11). So God promised through John the Baptist who prepared the way for Christ. That promise was not fulfilled while Jesus walked on earth in the days of His flesh. Calvary and Easter must come first. John 7:39 tells us that "the Holy Ghost was not yet given; because that Jesus was not yet glorified." Jesus comforts His disciples the evening before His death, saying, "It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16:7). Of the Spirit's work in relation to Himself, Christ says, "He shall receive of mine, and show it unto you" (John 16:14). Testifying of Christ and glorifying Him, He was to apply the finished work of the Savior to receptive hearts. Looking back to Calvary and forward to the right of His Father the risen Lord could assure the impatient and questioning apostles that they would be given power to witness for Him, "when ye shall be baptized with the Holy Ghost not many days hence" (Acts 1: 5).

This took place on Pentecost Day when the new era of the Church with the indwelling Spirit was ushered in amidst special manifestation, visibly with tongues of fire, audibly with the speaking in other languages. "Peter, standing up with the eleven" in the power of the Spirit ascribed the miracle to the risen Lord Jesus Christ, saying, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear" (Acts 2:33). Many were convicted of sin and asked, "What shall we do?" Peter's Spirit-led reply was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children..." (Acts 2:38-39). "Then they that gladly received his word were baptized" (v. 41).

Thus, the gift of the Spirit is yours and mine on condition of repentance and of baptism. That is God's promise. Let us believe it. Thus we honor God and His Word; thus we close the door to Satan's counterfeit wherewith he tempts those who, like spoiled children, despise what God has given and seek what God has not promised or intended. Since Pentecost Day the Scriptures nowhere urge us to seek any baptism of the Spirit apart from Christian Baptism. If you are a baptized child of God, thank God for the Holy Spirit; thank God that even as the three thousand on Pentecost Day were by baptism added to the church, so you likewise have been by His Spirit baptized into one body (I Cor. 12:13) — the body of Christ, His Church (Eph. 1:22-23); thank God that He has made you His temple and dwells in you (I Cor. 3:16); thank God for the Spirit, as Comforter, Guide and Teacher.

What use can we make of this in our lives? Use it as a powerful incentive to godly living, even as Paul exhorted the morally weak Corinthians, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For we are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19-20). When the Spirit makes us alarmed over our sin, thank God for that convicting and sanctifying power in our lives that exposes and condemns sin. Stifle not His voice, but follow His leading through the Word, lest you grieve Him, so that He must depart, and you fall from grace. Seek, by perfect sub-

## A Personal Tribute

Peder Bersvend Anderson has gone on. We are going to miss him. As Pastor of Bardo Congregation of which he was a charter member I wish to pay a tribute to his memory.

Soon after coming to Ryley parish, my family and I stood one day at the grave of the Reverend Bersvend Anderson. The massive stone with the simple humble inscription tells the secret of the long and blessed ministry of this pioneer soldier of the Cross.

Now his son Peder sleeps beside him in Bardo cemetery. Often I had opportunity to visit him. When we called at his home I found him in his wheel chair. He was keenly interested in the work of the church. He kept himself well informed about the church in general.

At the services in the church it was always impressive when they wheeled his chair up the aisle. At the Communion services they wheeled his chair up to the altar rail and it was with joy that I reached across to give him too the precious body and blood of our Lord. The last communion service with him in his home when he and his aged sister Barbara Finseth communed together will live as one of the sacred memories of my ministry.

The children prayed that he might live and be conscious when Palmer his missionary-son would reach home. It is not betraying any confidence when I say that heaven seemed especially near as Palmer knelt beside the bed and was recognized by his father. It was an emotion laden moment too when his loved ones sang together a childhood song: "Jeg er tret og vil til ro, Lukker mine øine to." In bygone days he had sung it for them, — now as his soul entered the borderline of eternity they sang it for him.

He has gone on. My family and I feel that we have lost a true friend and prayer supporter. Now, into that "great cloud of witnesses" has merged another as Peder Bersvend Anderson entered into that city whose builder and maker is God.

Albert M. Vinge.

(See tribute in the Norwegian Language in the Norwegian section by Dr. I. Iversen.)

## News from Lutheran Service Center, Prince Albert

During the month of March fifty-five men signed the register as visitors to the Lutheran Service Center. Most of these men were frequent visitors, dropping in several times a week. And in addition there were others as well who didn't bother leaving their names. Looking over their addresses we find that many sections of the Dominion are represented.

The men come in to write letters, read, play the piano, listen to the radio and otherwise make themselves at home. Most of them comment on the homelikness of the room, and the fact that it is quiet. Occasionally there is a cookie jar filled with cookies to which they may help themselves, and that too is appreciated, especially by those who have just recently come to the city. The cookie jar doesn't have a chance to stay full very long.

The room is visited by some one practically every day, and on Sundays there are usually quite a few. The average for Sundays is possibly 15 to 20, and for the other days, 4 to 8. Some of the men have looked up the room their very first day in town, and have said that is has helped to make them feel at home in a strange place.

The Canadian Lutheran Commission for War Services has provided a fine supply of interesting tracts and Service Prayer books for the men; these too are appreciated.

J. T. Dahle.

mission to Christ as Lord, to be filled with the Spirit. "For the promise is unto you, and to your children..." Amen.

—A. K. H.



PETER BERSVEND ANDERSON

(This picture was taken outside Bardo Church as they brought him to church in a truck.)

## A Bardo Pioneer Laid to Rest

On Sunday May 16, about six hundred neighbors and friends gathered at the Bardo Lutheran Church to pay their last respects to a revered pioneer of the district, Peder Bersvend Anderson.

Peder Bersvend Anderson was born in Bardu, Norway eighty-two years ago, but spent the last forty-nine years of his life at Bardo, Alberta near the church he had helped to establish and to which he had given his devotion and love. He was superintendent of the Sunday School and choir leader many years. Even after he became a cripple he was often carried into church in his chair by devoted sons and grandsons.

Rev. A. M. Vinge preached a moving sermon on the text for the day, the 3rd. Sunday After Easter, John 14: 1-12. His theme was "Jesus, the Way to God". Four thoughts were considered, The Way, The Walk, The Home, and the Summons.

Rev. Palmer Anderson, the Missionary-son, arrived home in time to say farewell to his father. He gave a short message on Phil. 4:7. He spoke feelingly of the tender ties broken, and of how he had read to his father from the Book. He spoke of the peace of God as the Christian's fortress.

During the service Miss Alice Broughton sang: "Jeg veed mig en søvn" and the Maile Quartette from Camrise Lutheran College sang two number. Professor Bergh spoke words of tribute, emphasizing the great interest P. B. Anderson had taken in the College.

The keynote of the whole service was thankfulness and joy. Thankfulness that Christ had died to prepare the heavenly home and that this servant and entered the heavenly mansions. Many "In memoriam" gifts of money were given.

—L. L.

## S.L.B.I. Merits Your Support

When we meet for the district convention this summer, it will be four years since the district decided to open a Bible Institute at Outlook. That may have seemed like a visionary project to some, at the time, but now we have abundant reason to thank God that such a decision was made and carried out. Many young people and several of our congregations have experienced what a blessing results from such an opportunity to study God's Word. We can be grateful for the courage and vision which prompted the district to undertake this project. We also thank God for the faithful teachers He has sent, and especially for the faithful work of the Dean, Rev. Even-

son. As we look to the future we can see still greater opportunities for service. We read and hear a great deal these days about plans for the post-war world. The best plan that any one can offer is to make it possible for more and more individuals to

## "FATHER'S DAY"

It cannot be said that we are indebted to any one person for bringing about the observance of Father's Day, but rather in answer to popular demand. Ever since Mother's Day was placed on the calendar in 1911, the question has been raised: "Why should we not likewise remember our fathers?" and since then churches and Sunday Schools have held Father's Day services, endeavoring thereby to preserve the best ideal of the day for the home and the family.

With the same significance that is given to the carnation as the emblem of Mother's Day, the rose has been chosen to be worn on Father's Day. With heart and voice pay tribute today to the best father that ever lived your father. With gratitude think of his love—a type of the love of your Heavenly Father—and honor his name in grateful remembrance.

If the parable of the prodigal son we all recall the story of how the father's love held out and the extent of his forgiveness, just as Christ is willing to forgive our many transgressions. Out in the darkened, stormy fields of sin many a boy and girl is being sought by the father whose name he or she bears. May the ears of such be opened to the pleadings of a father's love.

Have we not all sacred memories of our childhood home? Can we not vividly recall father's cheerful and his welcome smile as he neared the door at evening when his work was over? He took us in his arms and held us for a while as he asked, "Has my child bee good today?"

After early childhood, memory brings back to the many stories which he related to us of his boyhood and how he counselled us to keep faith with God and self. Now, by living pure and steadfast lives, as we saw our father's live, we can give him more honor than by any spoken tributes alone.

Have you a father? O, do not wait, Go to him now before it's too late Thank him again for all of his care; Tell him the Lord has answered his prayer.

Cheer him today with tongue or with pen; Bring to his face the sunlight again Tell him you love him and care for him yet; Tell him his love you will never forget.

From Readings for Live Programs.

## Father

No matter what may happen,  
He always plays the game;  
And every time you need him most  
He's always just the same,  
And so it's really hard to find  
Things fine enough to say  
To let him know how very much  
He means in every way.

know the freedom that is offered in Christ. In such preparations the Bible Institute can play a most important role; it can help supply the kind of leaders the world needs — leaders who have a personal knowledge of the salvation offered in Christ, and who are able to share that knowledge with others. Now is the time to be preparing such leaders.

Everywhere men are talking, planning and praying for peace, a lasting peace. It is only God who can give such a peace, and He gives it only to those who are willing to repent and accept Christ. What the world needs therefore, is a multitude of individuals who are willing to accept Christ. What the world needs therefore, is a multitude of individuals who are willing to accept peace on God's terms, and who will know how to encourage others too to accept such a peace. The Bible Institute can help prepare such leaders.

In addition to our seminaries for the training of its pastors, our church also needs Bible Institutes to train more and more witnesses for Christ. "For it is not only the pastors who are to witness and work; every christian is called to serve, to be a worker in Lord's vineyard, a builder



## The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

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By the time this issue of the Shepherd reaches the readers, many congregations have already gathered in substantial gifts to World Action. However, there may be congregations where no action has been taken. There is still time. We are asked for an amount of at least 20% of the budget of the congregations. Seventy-three percent of the money raised in Canada will be retained here for use in extending our services to the Armed Forces. The funds will be dispensed through the Canadian Lutheran Commission. Twenty-seven percent will be given to Orphaned Missions. These two projects present a great opportunity for Christian service. Let all congregations rise to the privilege that is ours through Lutheran World Action.

### The Dead Sea

I looked upon the sea, and lo, 'twas dead,  
Although by Herman's snows and Jordan fed  
How came a fate so dire? the tale's soon told,  
All that it got, it kept and fast did hold.  
All tributary streams, found here their grave  
Because that sea received and never gave.  
O' sea that's dead, teach me to know and feel  
That selfish grasp and greed my doom will seal.  
And help me, Lord, my best, myself to give,  
That I may others bless—and like Thee live.

in His kingdom. Trained workmen always have the advantage over those with no training. Therefore, encourage young people in your congregation to spend some time at Saskatchewan Lutheran Bible Institute this fall and winter. It will pay dividends for the congregation, for the young person concerned, and for the church and nation as well. Begin now to solicit students for next fall. Parents, begin to plan now so as to make it possible for your son or daughter to attend S.L.B.I. in the fall. And in this connection, also make known the new high school department, which will be operated in conjunction with the Bible school this fall.

Students are, of course, the first need of any educational institution, but the financial support of friends is also necessary to make it possible for the Bible Institute to function and provide the training it offers. As has been mentioned in recent issues of "The Shepherd", it is to be hoped that friends of the school will continue their generous support and remember to send gifts also during the summer months so that next winter's supply of coal may be ordered, fruit canned, the well repaired, and other necessary work done before the opening of school in October.

—J. T. Dahle.



### Sixtieth Wedding Anniversary

Mr. and Mrs. Halsten Knudson on April 18th, had the unusual privilege of celebrating their sixtieth wedding anniversary. They were married in Ontario, Wisconsin. There were seven children four sons and three daughters. All but two, a son and a daughter are living. There are eleven grandchildren, and sixteen great grandchildren.

Since their marriage they have lived in the following places: De Smet, South Dakota; Hay, Washington; Breckenridge, Minnesota and since 1916 in their present home near Irma, Alberta.

All the children are living near home in the Irma District. The Sharon Congregation joined the members of the Knudson family in celebrating this outstanding anniversary of sixty years.

Not to many is given this great privilege that has been the Knudson's good fortune to enjoy. We take this occasion to wish them a beautiful sunset of life together. The Lord's blessing abundantly rest upon them.

—V...

### Jerry Philip Askeland

Death came accidentally to Jerry Philip Askeland, son of Mr. and Mrs. Henry B. Askeland of Moose Jaw, as the result of being run over by a moving train on April 27th. The tragic news came so quickly, it seemed almost impossible to believe. Jerry had been singing the message of the Victorious Christ in the Junior Choir on the Easter Sunday just two days before, and now he was called home to his Lord in glory. Jerry was born January 19, 1934, through Holy Baptism he became a member of the church of Jesus Christ. He had lived near Scout Lake, Saskatchewan, until November of last year when he moved with his parents to Moose Jaw. He was a member of Central Lutheran Church, the Junior Choir, and the Sunday School. He leaves to mourn his passing: his parents, his sister June, aunts and uncles. During the few months he lived in Moose Jaw, he endeared himself to those with whom he came in contact.

Funeral services were held on Thursday, April 29th, at Central Lutheran Church, Moose Jaw, the Rev. J. R. Groettum officiating. The Junior Choir sang: "A-sleep in Jesus" and the pastor preached on II Timothy 4, 18: "The Lord shall deliver me from every evil work and will preserve me unto His heavenly kingdom." The pall bearers were young men from the congregation: Clarence Braaten, Arnold Murphy, Kenneth Braaten, and William Braaten. He was laid to rest in Rosedal Cemetery, Moose Jaw. Several Memorial Wreaths were given by organizations and friends in his memory.

### Sound Doctrine

In 1942 there was a dearth of articles in the Shepherd on doctrine. We decided to do better in 1943. In one of the early issue of 1943 we printed a letter in regard to baptism and its reply. This was under the heading: "The Question of Scriptural Baptism". Judging from the many favorable comments received the need of stressing doctrine in this time of creedlessness and spiritual confusion is apparent.

It is only fair to mention that not all comments were favorable. In a verbal utterance an individual who classes himself as "undenominational" but with the usual Baptist-system background insisted that the letter and its reply was not genuine, but devised to strike at his views on baptism! However, also this comment emphasizes the need for doctrinal articles.

Pastor Strand of Valhalla Centre, Alta.,

### Colombia Mission Meeting

Mr. Andrew Larson has accepted an invitation to come to Canada this summer and visit the provinces of Sask. and Alta. during July and August. Should any community or congregation wish to have Mr. Larson come, will you write to the undersigned and we shall try to arrange for such a visit.

This third annual meeting of the Canadian Branch was held at the home of Rev. and Mrs. Peterson, Killam, Alta. on May 25. Four directors and the same officers were re-elected.

Individuals wishing to send gifts to our Colombia Mission may do so by buying a bank draft on New York. Our mission (as an organization) is not permitted to send money.

Edwin C. Peterson,  
Sec'y Canadian Branch.

"The spring convention of the Saskatoon Circuit of The Norwegian Lutheran Church of Canada will be held in the Spring Creek church west of Hanley, on June 18—20. The opening sermon will be preached in the Norwegian language on Friday morning at 11 o'clock by Pastor Hjortaas. The theme, Isaiah 55: 1—7 will be introduced by Pastor Lokensgard. Two delegates from each congregation in the circuit should attend the business session on Saturday afternoon.

Pray much for this convention."

Lars Knudson, Sec'y.

The Spring Circuit Convention for Edmonton Circuit will be held, God willing, in Lea Park, June 22—23. The theme: Sanctification to be introduced by Pastor Stolee. Delegates may go either to Heinsburg or Kitscoty. May the Lord's blessing be upon the meeting.

A. M. Vinge,  
J. B. Stolee.

### Carrot River Valley Lutheran Church

News comes that Carrot River Valley Church was destroyed by fire May 18. The origin of the fire is unknown. Practically nothing from the building was saved.

### Shell Lake, Saskatchewan

Vor lille menighet her havde en høitidsdag den 16de Mai. Helmer Helgeton, Gordon, Helen, og Marjorie Loseth, Hilda Jacobsen og Bernice Olsen gjentok da sit daapsløfte. Vor kirke som ofte er for liten var den dag fyldt til trengsel. Flere var fremmøt som aldrig for havde seet en konfirmation. Nogle sa at det var det høitideligste de havde over veret. Da de unge knelte ved alteret var der mange vaate øine i forsamlingen. Ogsaa her optoges offer som vil dekke det fulde budget. Menigheten serverte derpaa lunsj. Om eftermiddag samledes man til altergang. Otte-og-tyve deltok i Herrens nadver. Maa Herrens velsignelse hvile over alle.

—S.F.

### Camrose-Uken

Camrose-ukens avholdes iaar fra 4de til 11te jui. Hovedtaler er Pastor M. E. Sletta og Pastor Peder Nordsetten. Følgende emner blir behandlet: 1. Den Helligaand og de Helliges samfund. 2. Legmands bevegelsen i lyset av Guds ord og historien. 3. Frigjørelsen i Kristus. 4. Den Store trengsel og Kristi Gjenkomst.

Indremissions foreningens aarsmøde afholdes paa onsdag eftermiddag. Kvindernes Missions Forbund vil vist benytte Torsdag eftermiddag for sit møte som vanlig. Sidste søndag eftermiddag blir der holdt barnegudstjeneste i kirken.

Mad blir serveret i kirkens basement for billig pris og logi faaes frit paa bebelskolen. Alle formiddags sessioner paa norsk.

Alle hjertelig velkomne

A. Anderson,  
E. Knudtson.

is now writing a series of articles in the Norwegian language on Baptism. This series is printed in the Shepherd. It is necessary that articles in both languages appear for just as invasion in the drama of this global war is preceded by a subtle instilling of confusion in the minds of the people, so it is equally true that confusion in doctrinal conviction instigated by the enemy of souls is a plotted prelude to the invasion of false and unstable teaching into the hearts of men.

—V.

### Martin Nelson Dohlen

Under stor deltagelse blev Martin Nelson Dohlen, en av de første settlere lagt til hvile Søndag den 11te April. Sørgegudstjenesten foregik fra hjemmet kl. 1:00 og fra kirken kl. 2:30. Stedets prest Pastor H. L. Urness foretatte men tilstede var ogsaa L. L. Ullensvang den første lutherske prest i dette strøk. Han talte ogsaa baade i hjemmet og i kirken.

Martin Nelson Dohlen var født i Norge men kom som otte aars gammel gut med sine foreldre til Amerika og de satte bo paa en farm nær Morris, Minnesota. Her vokste han op og blev konfirmeret av Pastor Hans Johnson i Skandia Menighet hvor hans foreldre var medlemmer. Den 9de desember 1890 blev han egtviet i Wahpeton, N. Dak. med Nettie Nelson. De levte en tid ved Morris, Minnesota. Alle barna var født her. Der er fire barn: Arthur, nu medlem av Royal Canadian Air Force, Vancouver, B.C., Mabel, (Mrs. Hollie Evenson) Earl Grey, Sask., Miss Perley Dohlen, Regina, Sask., og Hazel (Mrs. Charles Kelley) Los Angeles, California. Der er otte barnebarn.

Martin Nelson Dohlen flyttet til Earl Grey Distriktet i 1905. Dohlen familien levte her paa en homestead indtil hans død. Dohlen var en av de oprindelige medlemmer og en av stifterne av Vor Frelsers Menighet i Bulley, Sask., i 1906.

Han var en elskverdig ektefelle, far og bestefar, stillferdig i sin omgiengelse, elsket og agtet av slekt, venner og naboer. Hans bortgang vil føles som et stor tap og han vil savnes, ikke alene av sine nærmeste men ogsaa av venner, naboer og omgangsfeller.

"Hvo veed hvor nær mig er min ende  
Se tiden meget hastig gaar.  
Hvor let og snart kan det sig hende  
At jeg herfra at vandre faar?  
Min Gud gjør dog for Kristi blod  
Min sidste avskedstid god!"

Skjønt begravelsen foregik i det engelske sprog, saa blev dog paa den avdødes ønske fire vers av denne samle sunget i hjemmet i det norske sprog. Saa er da en til av de gamle pionerer lagt til hvile.

Velsignet vere hans minde.

### Mrs. ANDERS MOEN

On the ninth of October Mrs. Anders Moen passed away at the home of her daughter (Elena) Mrs. C. H. Broten, Viscount, Sask. She was born in Norway in 1856. The family has resided at Viscount, Sask., since 1910.

To know Mrs. Moen was to love and respect her for her deep Christian qualities. In spite of failing sight and feebleness her mind was clear, and she would repeat much of what she had learned as a confirmand and many Bible verses which were of comfort for her. She longed to go to her heavenly home.

She leaved to mourn her departure her husband and five children. Rev. G. Aarestad officiated at the home and in the church. Mrs. Aarestad sang a Norwegian song, and Mrs. Gordon and Ellen Nelson sang at the Church. "Bedre kan jeg ikke fare" was sung at the grave. Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13.

—Mrs. J. Austenson.

### Parkside, Saskatchewan

Den 9de Mai blev Kenneth Tang, Aileen Tang, Clarice Grey, Leona Floen, of Alice Anderson konfirmeret. Det var en stor festdag for os. Kirken var prydet med blaa og hvite sloifer og vakre blomster. De unge avla et klart vitnesbyrd om sin tro. Den store forsamling var mekigt grepet. Paa eftermiddag var der altergang hvori mange deltok. Offer til missionen optoges. Denne menighet er allerede "over the top" med sit budget.



LUTHERAN SERVICE CENTER  
Prince Albert, Saskatchewan.

— JUNE 20 —



## VAR DET FORSENT?

Av domprost Reidar Kobro

For en del aar siden ferierte jeg i en skogbygd paa Østlandet, og en dag jeg var ute for at ta en tur i godværet, kom jeg lidt paa avveier og kunde ikke straks orientere mig. Som jeg da fulgte en sti fremover, saa jeg det lyste i skogen, og der midt foran mig laa den vakreste velstelte gaard med bølgende akre og blomstrende potetmark. Paa tunet ruslet en gammel kone, som jeg da spurte om hjelp til at komme ut paa hovedveien igjen. Og gamlemor hadde aapenbart lyst baade paa en passiar og paa en tur i den fine sommerdag.

Mens vi ruslet sammen en halvtimes vei i granskogen, fik jeg hendes livshistorie. Et liv i ærlig slit og møie hadde det vært. De hadde begyndt paa en liten plads, hun og manden, med en eneste ku. Men med sei utholdenhet hadde de drevet gaarden frem, saa de hadde 7 kuer paa baasen og pene og gode hus paa eiendommen, og nu hadde yngstesønnen overtat gaarden. Med synlig glæde og stolthet fortalte hun mig at de snart var færdig med alt som het renter og avdrag, og at barna skikket sig vel, baade de 3—4 de hadde i bygden, og de 2—3 over i Amerika. Hele mennesket bar præg av bundærlighet, flid og dyktighet, riktig et stasmenneske. Det var arbeidets og nøisomhetens adel over hverdagens yrke.

Sine sorger hadde hun nok ogsaa. De var kaarfolk hos sønnen nu. "Og det er ikke saa let for en som i alle aar har styrt og stelt som en selv har villet, kan De tro, at skulle gaa under en svigerdatter, om hun er aldrig saa snild, og næsten be pent om lov til at koke en kaffekjel, om det kommer gamle kjenninger paa besøk." Og saa var mannen blitt tuslet og skrøpelig og lidt sløv. Nei, hun hadde nok fremdeles sit at stri med, gamlemor.

Men som vi nu ruslet slig under granerne, saa syntes jeg at jeg ogsaa skulde faa lidt tak paa hjertelivet hendes, og saa mindet jeg hende saa forsiktig som jeg kunde, om hun nu ogsaa tænkte paa at hun hadde passert støvets aar, og at det lakket mot aften og dagen helte for hende.

Saa spurte jeg hende om hun hadde gjort op sin sak med Gud, saa hun ikke behøvde at ængstes for opgjørstunden, den som etter naturens orden snart var forhaanden. Da saa hun op paa mig og gav mig akkurat saa ærlig et svar som jeg maatte vente at faa det av et slikt hædersmenneske. "Aanei," sa hun, "jeg har støt hat det saa travelt at jeg ikke har hat tider til at tænke stort paa Gud." Saa taug hun lidt, og med alvor og vemod i røsten sa hun stille: "Det var ilde, det; for nu syntes jeg det er saa stivt og hardt hos mig alt sammen, at det er rent uraad at kunne begynde med det nu. Jeg er blitt for gammel til at bli kristelig nu."

Ja, saa prøvde jeg at si lidt om at hvem som helst kan bli frelst som til Gud sig vender, at den som kommer til ham, vil han aldrig støte ut, og at de som kom i den 11. tilmen, de fik samme løn som de der var kommet før. Jeg vet ikke hvad virkning det gjorde. Hun svarte mig ingen ting. Vi tok hverandre bare i haanden, da vi skiltes ved grinden, og veien laa klar foran mig. Saa ruslet hun stille skogstien tilbake til heimen sin, men jeg blev staaende og se efter hende. En slidt og bøiet skikkelse, en hverdagens helt, et langt liv i trofast arbeide for hjem og mand og barn, men uten glans fra det høie. Og nu en alderdom uten haap og uten lys over døds-skyggedalen. Hvad hjalp det saa, om de var færelig med banken, om barna skikket sig vel, og aker og eng duvet i sakte sommerbris og gavlørtter om god høst? Nei, hvad nyttet det? Stiv og haard og kald, forgammel til at bli en kristen, det var det billede hun selv tegnet av sit indre liv.

Saa mange ganger senere er det billede dukket frem for mig. Var det virkelig forsent? Her er jo en grænse for naadetiden. Var hun kommet over den, og var hun blitt død for andens kaldende stemme?

Og som jeg saa selv vandret videre gjennom skogen og ut til landeveien og alt livet, kom de frem for mig de mange som venter og venter før de gir Gud sit hjerte. Og saa mange, mange av dem er bra og pliktopfyldende mennesker og sliter og stræver for sig og sine. Men under al hverdagens kav og møie glemmer de Gud, og saa blir det en dag forsent, ubønhørlig forsent. Ikke fordi Gud glemmer os. Han er frelsens Gud. "Skulde jeg ha behag i den ugudeliges død? sier den Herre, Herre, —mon ikke deri, at han vender om fra sin vei og lever?" "Og indtil eders alderdom

## Da dansehuset blev bedehus.

Det var vaaren 1918. Den tid virket jeg i Finnmark. Og paa mine reiser deroppe besøkte jeg ogsaa Ekkerøy. Vi hadde møter der i skolehuset. Der gik mange folk paa møterne og hørte Guds ord. Men der var ingen synlige tegn til vekkelse og liv.

Saa kom vi til paasken. Jeg fortsatte møterne og folk gik og hørte. Langfredags kvelden var nogle faa troende venner kommet sammen i et privathus til bønnemøte. Og mens vi var der kom der ind en mand som aldrig pleide gaa paa bønnemøter. Det var nemlig spillemanden i dansehuset.

De troende blev aldeles forskrekket da de saa ham komme ind paa bønnemøtet, og de fryktet vist det værste.

Men saa tok spillemanden ordet og sa: "Dere synes vel at det er rart at jeg kommer her i kveld; men dere maa ikke bli forskrekket. — Jeg kommer for at be dere om tilgivelse for at jeg har spottet dere for kristendommen. Og nu maa dere være med at be for mig at jeg maa bli frelst og bli et lykkelig menneske, for jeg har det saa vondt slik som jeg lever nu."

Saa faldt han paa kne under bøn og graat. Der var stor nød i hans sjel efter og faa fred med Gud. Det blev et underlig bønnemøte den kveld. Der var bøn og graat og lovprisning.

Alle bad om at spillemanden maatte faa se Jesus og faa tro sig frelst. Og Gud bønhørte. Manden blev frelst og blev en lykkelig kristen.

Dagen efter syntes det over hele stedet at spillemanden var blitt frelst. Og da brøt vekkelse løs. Unge og eldre overgav sig til Gud nesten paa hvert møte, saa mange blev vundet for himmelen.

Der paa "øya" stod et dansehus. Det var spillemanden og to andre med som hadereist dette hus for egne midler.

Foruten spillemanden blev ogsaa en mand til av dette "trekløver" frelst. Og nu kunde ikke disse to benytte dansehuset lenger til det gamle bruk.

Saa en dag gik de til den tredje parthaver og fortalte ham at de var blitt frelst, saa nu kunde ikke de bruke dansehuset lenger eller samle ungdommen der til dans.

Nu maatte han være gild og løse ind deres part i huset. Og hvis han ikke det vilde, maatte de faa løse ut hans part, saa vilde de gi huset til bedehus.

"Jeg bryr mig ikke om dansehuset," sa han. "Bruk huset til bedehus saa meget dere vil for mig. Og jeg gir ogsaa min part."

Saa blev dansehuset bedehus. Og med en liten reparasjon staa det nu paa Ekkerøy som et lite koselig bedehus. Det staa der som et vidnesbyrd om hvad evangeliet og Kristi kraft formaar.

Vor store Gud gjør store under, med glede ser vi det hver dag. Han tager bort de falske grunder, som mange hviler paa i mag. Han sønderriver satans garn og frelse vil hvert faldent barn.

—Lars Gjøsæter.  
("Evangelisten"s julenummer 1939.)

## Praktisk Kristendom

Feltpresten gikk frem til den haardt saarede som laa paa slagmarken, og spurte: "Skal jeg lese av Bibelen for Dem?" Den saarede svarte avvissende: "Jeg er tørst. Giv mig heller litt vann!" Presten skyndte sig og hentet vann. Da soldaten hadde drukket vannet, sa han: "Legg noe under hodet mitt!" Presten tok frakken av sig, rullet den sammen og la den som pute under soldaens hode. "Det er koldt. Giv mig noe aa dekke mig med!" Presten tok av sig jakken sin og bredte den over ham. Forbauset saa soldaten paa ham og sa:

"Hvis det staa noe i Bibelen som sier at menneskene skal gjøre det De nu har gjort mot mig, da la mig høre det!"

er jeg den samme." Men det er ogsaa et ord som sier: "Hvor ofte jeg vilde! — Og I vilde ikke!"

Ja, var det forsent?  
("Evangelisten", Norge.)

## Trengsel Er Aandens Kjennetegn

Vaar trengsel er en gave av Jesu milde haand som alle de skal have der drives av Guds Aand.  
—H. A. Brorson.

## LIDT SJELESORG

## SPØRSMAAL:

Jeg blev vakt for flere aar siden, da vi hadde noen riktig gode møter, men jeg er ikke sikker paa, om jeg blev omvendt den gang. Jeg har hele tiden siden holdt mig til Guds ord og bedt til Gud, men jeg vet ikke, om det blev en hel overgang fra døden til livet, eller om jeg virkelig blev omvendt. Jeg vet ikke, om det er mulig at faa noen klarhet i denne sak.

\*

## SVAR:

Dette er forresten et meget vanskelig spørsmål at besvare. Imidlertid vil jeg faa lov til at si, at der er mange vakte sjele, som aldrig kommer lenger end til at bli vakt. De er blitt urolige over sin tilstand. De har begyndt at be til Gud, og de har begyndt at bruke Guds ord mer flittigt og ta del i møter og gudstjenester. Der er en forandring sket, men det er ikke sikkert, at denne forandring er en følge av en hel overgivelse til Gud.

De vakte kan gaa og bære paa synder, som de ikke vil gi op. De vil glemme eller undskylde disse synder, og saa ber de om naade og trøster sig med, at Gud er barmhjertig, saa han forlater alt. Han vil jo ingen synders død. Det der hindrer den vakte fra at bli virkelig omvendt er, at det er saa vanskelig at være ærlig for Gud, og desuten ogsaa ærlig like overfor sine medmennesker, og det er ikke muligt at være ærlig mot Gud uten paa samme tid at være ærlig mot sine medmennesker.

Guds aand minder og minder den vakte om at ha et oppgjør. Han sier: Kom, la os gaa irecte med hverandre. Det er dette oppgjør som vi er saa rædde for. Det trefter, at man møter folk som sier, at de har en god samvittighet. De har ikke gjort uret mot noe menneske, og da blir det bare slike almindelige synder at bekjende, og det er jo ikke andet end som alle mennesker har gjort. Det blir egentlig ikke noen alvorlig nød i sjelen. Guds aand faar ikke lov for alvor at overbevise om synd, og saa blir mange vakte gaaende der uten noen oplevelse hverken paa synd eller naade.

Den vakte samvittighet kommer aldrig til ro førend den lyder Guds aand og tilstaar alt. Da blir en sjel aldeles hjelpeløs,

## Navnet Jesus

Navnet Jesus blekner aldrig, Teres ei av tidens tand. Navnet Jesus det er evig, Ingen det utslette kan. Det har bud til unge gamle, Skyter stadig friske skud. Det har evnen til at samle, Alle sjele indtil Gud.

## KOR:

Navnet Jesus vil jeg elske,  
Det har satt min sjel ibrand.  
Ved det navnet fandt jeg frelse,  
Intet andet frelse kan.

Jesu navn, hvor skjont det klinger,  
La det runge over jord,  
Intet andet verden bringer,  
Haab og trøst som dette ord.  
For det navn maa hatet vike,  
For det navn maa onnskab fly,  
Ved det navn skal retferdsrike,  
Skyte friske skud paany.

Midt i nattens mørke blinker,  
Som et fyrlys Jesu navn.  
Og hver vildsom seiler vinker  
Ind til frelsens trygge havn.  
Og naar solen mer ei skinner,  
Jesu navnet lyser end.  
Da den frelst skare synger  
Høit dets pris i himmelen.

—David Welander.

## Forfall

En forfatter forteller: Jeg reiste en gang gjennom Chicago. Der la jeg merke til en norsk kirke. Paa skiltet over inngangen hadde det staatt: "Vaar Frelasers kirke". Men vær og vind hadde tæret paa skiltet saa ordet i midten var forsvunnet. Nu stod det bare: "Vaar... kirke". Dette kan bære bud om et dypt indre forfall. Man taler om "vaar forening", "vaar organisasjon", "vaar kirke". Saa er grobunnen der for allslags ukristelig konkurranse og sneversynt partisinn. Man har glemt det centrale: Frelseren. Det er ham vi tilhører med alt vaart arbeide og strev.

og det kjendes som man hverken kan be eller lese Guds ord eller gjøre noe, som kan tilfredsstille hjertet. Dette ser da ut som at en sjel kommer bare lenger bort fra Gud, men det er aandens gjerning, og det er paa den maate at en vakt sjel kommer nærmere og nærmere hen til Gud. Hvis nu den vakte ikke vil la sig lede ned i en hjelpeløs tilstand, da vil en saadan gaa vakt uten at bli omvendt, og det kan bli til det, at de kan trøste sig med, at de er igrunnen blitt helt anderledes end de var før, og at dette maa være omvendelse. Ja, det kan gaa saa langt, at de kan begynde at vidne og ta del med bøn, men allikevel kan være uten om Guds rike. Jesus sier jo, at paa den sidste dag skal mange komme og si: Har vi ikke profetert i dit navn og gjort mange kraftige gjerninger i dit navn? og han skal si: Jeg kjender eder ikke. — Disse kan ha vært vakte men aldrig omvendte.

Vi har lagt merke til, at i vor tids kristendom er man blitt meget løs paa dette omraade. Det gjelder bare at faa folk paa-virket, saa de begynder at ta mer interesse i alt religiøst, og saa sette dem i arbeidet, uten at det blir en alvorlig sak at hjelpe dem til en alvorlig omvendelse. Jeg er bange for at en stor arbeidsstyrke i vor kirke idag er blitt bedrat av uerfarne veiledere. Forkyndelsen er ikke klar nok paa dette omraade, og den private veiledning kommer ikke ind paa selve hjertesprøsmålet om en oplevet kristendom.

Hvis jeg skal gi dig et kort raad, saa er det dette:

Gaa ikke og tenk paa, om du blev omvendt den gang da du erfaret en vekkelse, men gaa til Gud og si: Hvis jeg har bedrat mig til idag, da vil jeg nu komme igjen og legge hele min sak frem for dig. Er det noe jeg blir mindet om, der endnu ikke er tilstaaet paa en ærlig maate, saa er jeg villig til at tilstaa alt, ti jeg maa ha min sjel frelst.

Det er til en slik vakt, lengtende og bekymret sjel at Jesus kan faa si: Vær frimodig, dine synder er dig forladte.

Da blir det alt av naade, og der er kun en ting for os at gjøre, og det er at takke for frelsen. Da blir det slik at man kan legge hjertet ind i dette vakre sangvers:

"O, hvilken lykke at dig tilhøre —  
tak, tak, at jeg fik ogsaa være med.  
Din gode gjerning du selv fuldføre,  
til jeg staa fri og frelst i evighet."

— S. H. Njaa.

## "The Name of Jesus Fadeth Never"

The Name of Jesus fadeth never  
Not decayed by any means  
And His Name will keep forever  
Everyone who on it leans.  
Young and old, this Name is calling  
Shooting always new fresh roots  
And this Name will keep from falling  
All that rest upon its truths.

## CHORUS

*I must love the Name of Jesus  
It has set my soul on fire  
He is able to protect us  
And to lift us out of mire.*

The Name of Jesus sweetly ringing  
Let it sound most beautiful  
Joy and comfort it is bringing  
Unto every longing soul.  
By this Name the hate is dying  
By this Name all evil flee  
In His Name shall stop all sighing  
Satisfied we all shall be.

As a lighthouse in night's darkness  
Jesus' Name is shining forth;  
Every sailor who is helpless  
It will lead to safest port  
When the sun no more is shining  
Jesus Name will still give light  
And the raptured hearts are singing  
As they take to heaven flight.

By this Name we now can enter  
In before the Mercyseat.  
And to him we all surrender  
We will rest right by His feet  
In His Name we can be praying  
In His Name for what we will  
And to us He now is saying  
Rest in Me, thy soul be still.

Translated by Eilert Knudtson,  
Donalda, Alberta.

Aa ha gjennomgaatt mange lidelser er som aa kunne mange sprog.

\* \* \*

Den hær som venter aa tape, har allerede lidt nederlag.



# THE SHEPHERD - HYRDEN

May 19, 1943.

Rev. A. M. Vinge, Editor.  
Ryley, Alberta.

Dear Editor and friends of the Home.

Words cannot express the joy and encouragement, of the kindness shown by the much welcomed Gifts sent in from time to time. May our Heavenly Father reward you richly.

A new electric pumping system has recently been installed. Also an electric cleaner secured.

Our old people are fairly well, and both our Homes are filled.

The problem is now where to get hired help. If some of our friends should know of some girls or widows without small children that would like to work at the Home, please communicate with the Bethany Sunset Home, Bawlf, Alberta.

Sincerely yours in the service for the Aged.

Sister Marie Weiks.

\* \* \*

## "FROM BETHANY SUNSET HOME"

### GIFTS IN CASH

BAWLF, ALTA.— In memory of Ragna Pehrson: Mr. and Mrs. Carl Cleven and Ernest; Mr. and Mrs. Lyle Cleven, Lenard and Olga Melby \$2.00; Mr. and Mrs. O. Melby \$1.00; Mr. and Mrs. A. Zemlicka \$1.00; Mr. and Mrs. Ed. Meadahl \$2.00. In memory of Steinar Larson: Mr. and Mrs. Ole Krogstad \$2.00; Mr. and Mrs. Olafson \$1.00; Mr. and Mrs. Albert and Alvord \$2.00; Mr. and Mrs. Harold Olson \$1.00; Mr. and Mrs. Ole Loken \$1.00. Mr. Knut Larson in memory of his brother \$1.00. Mr. and Mrs. Holt and Norman, in memory of A. K. Aspeness \$1.00. Rev. John Tandberg in memory of Mrs. C. J. Christopherson of Weldon, Sask. \$3.00; in memory of Mrs. Peder Aadland, Weldon, Sask. \$2.00; in memory of Mrs. Ed. Mickelson, Hagen, Sask. \$2.00; in memory of P. B. Anderson, Tofield, Alta. \$3.00. In memory of Norman Stensrud: Mr. and Mrs. Gust Olson \$1.00; Mr. and Mrs. Ed. Meadahl \$2.00; Mr. and Mrs. Lyle Cleven \$1.00.

DAYS LAND, ALTA.— Mr. and Mrs. Carl Larson in memory of Steinar Larson \$1.00.

DONALDA, ALTA.— Lutheran Ladies Aid, Rev. E. B. Haave Pastor \$5.00.

EDBERG, ALTA.— Edberg Lutheran Ladies Aid, Rev. E. B. Haave Pastor, in memory of Joseph Show and Ole A. Rasmussen \$10.00. In memory of Mr. Stuve: Mr. and Mrs. N. Stromberg \$1.00; Mr. and Mrs. J. T. Sand \$1.00.

HAGEN, SASK.— Mr. and Mrs. T. J. Folstad, in memory of Mrs. C. J. Christopherson, Weldon, Sask. \$1.00. In memory of Mrs. E. Mickelson, Hagen, Sask. (Building Fund): Mr. E. Mickelson and family \$53.00; Sharon Ladies Aid, Rev. P. Lerseth Pastor, \$10.00; Mr. and Mrs. Andvaag \$10.00; Mr. and Mrs. Folstad \$2.00; Mr. P. Arnestad and family \$2.00; Mr. and Mrs. H. Bastness and family \$5.00.

HOLDEN, ALTA.— In memory of Ragna Pehrson: Mrs. E. Forre and Towler \$1.; Mr. and Mrs. E. N. Westby \$1.00. In memory of Mr. A. K. Aspeness: Skudessness Ladies Aid, Rev. A. K. Odland Pastor, \$3.00; Mr. and Mrs. Evan Kvale and Orval \$1.00. Zion Ladies Aid, Rev. A. K. Odland Pastor, (Building Fund) \$10.00.

HOLLENQUIST, SASK.— Spring Valley Ladies Aid, Rev. O. J. Marken Pastor, \$5.00.

HAY LAKES, ALTA.— Mr. and Mrs. Trygve Swan \$1.00; Mr. and Mrs. Johnnie Holmberg \$1.00; Mr. and Mrs. Johnnie Swan \$1.00; Mr. and Mrs. R. C. Roth \$1.00.

IRMA, ALTA.— Sharon Lutheran Sunday School for furnishing of the New Home \$10.00.

OHATON, ALTA.— In memory of A. K. Aspeness: Mr. and Mrs. George Bruce \$1.00; Mr. Iver Bruce \$1.00; Mr. Albert Bruce \$1.00.

PARKSIDE, SASK.— Mr. and Mrs. Gust Thompson \$2.00; Mrs. John Thompson in memory of Mrs. Helga Skovlebo \$2.00.

RYLEY, ALTA.— In memory of A. K. Aspeness: Mr. Olaf Bruce \$1.00; Mr. and Mrs. J. R. Christopherson \$1.00.

ROUND HILL, ALTA.— Mr. Engvald Bruce in memory of A. K. Aspeness \$1.00.

WELDON, SASK.— In memory of Mrs.

## CANADA DISTRICT CONVENTION PROGRAM

July 1—4, 1943 ..... Saskatoon, Sask.

Theme: "FAITH OF OUR FATHERS, LIVING STILL." ..... Hebrews 11:8.

### THURSDAY, July 1.

10:00 A.M.—Opening Service  
Rev. J. A. Korshavn, Weldon, Sask., will preach.  
Preliminary Business and Reports.  
2:00 P.M.—Business Session.  
4:30 P.M.—Vesper Service  
Rev. M. Johnson, Edmonton, Alta.  
7:30 P.M.—Centennial Program.  
"Faith of our Fathers, its chief traits."  
Dr. J. R. Lavik, Saskatoon.

### FRIDAY, July 2.

9:00 A.M.—Morning Devotions (Norse), Rev. A. K. Odland, Bawlf Alta.  
9:30 A.M.—Business Session, (Elections)  
2:00 P.M.—"What is a Christian Congregation?"  
Introduced by Rev. A. K. Haugen, Torquay.  
Discussion.  
4:30 P.M.—Vesper Service  
Rev. M. Johnson, Edmonton, Alta.  
7:30 P.M.—Centennial Program.  
"Lutheran Unity"—Rev. J. B. Stolee, Viking, Alta.  
Rev. J. Percht, North Battleford, Sask.

### SATURDAY, July 3.

9:00 A.M.—Morning Devotions. Rev. A. K. Odland.  
9:30 A.M.—Business Session.  
Discussion on "Home Missions" introduced by  
Dr. J. A. Aasgaard.  
2:00 P.M.—"How Economic Problems in the Community affects our Church Work."—Rev. K. Bergsagel, Winnipeg, Man.

### SUNDAY, July 4.

9:00 A.M.—Communion Service  
Liturgist: Rev. B. O. Lokensgard  
Confessional Address: Rev. H. F. Johnson, Assiniboia, Sask.  
10:30 A.M.—Divine Service  
Sermon: Dr. J. A. Aasgaard, President of the Norwegian Lutheran Church of America.  
2:30 P.M.—Our Foreign Missions  
Speaker: Rev. Palmer Anderson, China.  
Address by Dr. A. J. Bergsaker, General Secretary, Norwegian Lutheran Church of America.  
7:30 P.M.—Evening Service  
"The Church and the Coming Peace."  
Prof. George Moi, Camrose, Alta.

P. Aadland: Lutheran Ladies Aid, Rev. J. A. Korshavn Pastor, \$3.00; Mr. P. Aadland \$10.00; Mrs. Ani Aadland and Children \$8.00; Mr. and Mrs. Jacob Stove and Clair Vollness \$10.00; Mr. and Mrs. Henning Hamberg and family \$2.00; Mr. S. T. Olson \$5.00.

WINGER, MINN., U.S.A.— Rev. and Mrs. C. S. Lystig \$10.00.

VALHALLA CENTER, ALTA.— Valhalla Center Ladies, Rev. H. A. Strand Pastor, \$25.00.

VALLEY PARK, SASK.— From friends of the community of Valley Park in memory of Mrs. Olga Dahlin \$12.15.

VIKING, ALTA.— Mrs. Pauline Berg \$5.00.

### GIFTS IN NATURA

BAWLF, ALTA.— Mr. and Mrs. A. Mosand 15 dozen eggs; Mr. Ole Leiren 2 sacks of feed.

CAMROSE, ALTA.— Mrs. Broughten Mrs. Roen, and Mrs. Storlee 4 qts of Canned Fruit, box of graham crackers.

CLARESHOLM, ALTA.— Mrs. Russel Berg \$5.00.

EDMONTON, ALTA.— Central Lutheran L.D.R., Rev. M. S. Johnson Pastor, one Dozen Tea Towels.

IRMA, ALTA.— Sharon Ladies Aid, Rev. J. B. Stolee Pastor, Hollinger 2 qts fruit, Mrs. Fred Knudson 2 qts fruit, Mrs.

L. Satre 1 qt fruit, Mrs. O. likness 3 qts fruit, Mrs. M. O. Larson 1 bath towel, 3 peices of toilet soap, Mrs. Joe Culbraa 2 bath towels, Mrs. P. Nelson 1 pr. Woolen Socks.

### Quiet Hour

I laid my work aside and said  
'Tis time to stop and read awhile  
To pray and have our souls fed  
And, ah, the joy that comes to us  
To meet our Lord in prayer.  
Now when others stir and fuss  
We know they do not care  
For this quiet hour we set aside  
To meet this Friend of ours  
So we must pray them through  
Until they know our Saviour too.

### Circuit Meeting

June 4—6 the Prince Albert Circuit meets for its regular Spring Convention in the Lake Park Zion Lutheran Church, J. A. Korshavn, pastor, three miles north and two miles west of Brancepeth. The Convention opens Friday 11:00 a.m. Convention text John 15: 1—11 will be introduced by Pastor John Precht.

—J. A. Korshavn.

## LUTHERAN WORLD ACTION

Today is one of the great testing periods of the Church. The future of the Church for many years to come depends on what we Christians do now. In coming months Lutherans will hear a great deal about Lutheran World Action. Remember that it represents a great challenge, an opportunity for special strengthening which God offers. We must make an unusual effort to measure to His expectations.

## Lutheran Commission Notes

To all friends of the Canadian Lutheran Commission:

The Lutheran Church in Canada now has 10 chaplains in the Armed Forces, 8 in the Army and 2 in the Air Force. The latest appointments are Rev. Philip Jans, of Melville, Sask., Missouri Synod, to the Air Force, and the Rev. E. O. Walker, of Crooked River, Sask., to the Army. Pastor Jans is reporting at Lachine, Quebec, and Pastor Walker at Vancouver. Captain John Miller, of the Manitoba Synod, is now stationed at Prince Rupert, B.C.

On April 1st there were 3731 Lutherans in the R.C.A.F.; 1106 in the Navy, 20 of whom were women, and 7700 in the Army, 4700 of whom were volunteers.

This is the month during which the National Lutheran Council is making its appeal for contributions for World Action. It is hoped that all parts of the Lutheran Church in Canada will contribute generously to this fund. Because the National Lutheran Council is not directly supporting the work of the Canadian Lutheran Commission, the Commission funds must come from the World Action campaign only 27% of the amounts collected to be used for the Church abroad. The work cannot be done unless the treasury is much more generously supplied than hitherto. We hope all pastors will do their utmost to promote the campaign for funds.

Please use every endeavor to keep in touch with the personnel in the Armed Forces and keep the Commission informed of all important matters. The Secretary of the Commission should have the names of all the men and women in the Forces. All literature, that is sent out from local centres should have the approval of the Commission. This is required by the officials at Ottawa.

Confidently expecting the fullest possible measure of co-operation and extending greetings to all parts of the Church and to the men and women in the Armed Forces,

I am, Faithfully yours  
N. Willison, Chairman.

## ELECTIONS

The following elections are to take place at the District Convention July 1—4: President, Vice-president, secretary, assistant secretary, lay member of Church Council, alternate lay member, stewardship secretary.

The terms of the following board and committee members expire this year:

Board of Trustees, Rev. H. L. Urness, Mr. A. J. Flotre.

Board of Education, Rev. K. Bergsagel.

Board of Management for Outlook College, Rev. J. T. Dahle, Mr. P. G. Hendricks.

All members of the Board of Parish Education.

Home Mission Committee, Rev. P. Lerseth, Mr. Peter Frostad.

Board of Charities, Rev. K. O. Kandal.

Bible School Board, Rev. B. O. Lokensgard, Rev. G. J. Ostrem.

Editor and business manager for the Shepherd.

Assistant editor for the Lutheran Voice.

District committee on evangelism,  
—Iver Iversen.

## Consider the Preacher

The preacher has a good time. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If he has 10 children, he has too many; if he has none, he isn't setting a good example.

If his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in her husband's work. If a preacher reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough.

If he stays at home in his study, he doesn't mix enough with the people; if he is seen around the streets he ought to be at home getting up a good sermon.

If he calls on some poor family, he is playing to the grandstand; if he calls at the home of the wealthy, he is an aristocrat.

Whatever he does, someone could have told him how to do better.

—(The Churchman).

To confess sin is to say the same thing about sin that God says about it.

\* \* \*

Prayer turns the tread of half-beaten men into the march of conquerors.



# Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Winnipeg, Manitoba, Første Nr. i Juni, 1943.

Jeg er den gode Hyrde.

Joh. 10:11

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Pinsedag

## VI MØTER DEN LEVENDE KRISTUS

Joh. 14, 23—31

Av sogneprest Karl Mørthimussen, Bergen

Julens og paaskens høytider gir først og fremst uttrykk for kristendommens objektive grunnlag: de store gjerninger til vaar frelse som Gud har vist oss gjennom Jesus Kristus. De taler om "ordet" som blev kjødt" og tok bolig blandt oss; som led korsdøden for vaare synders skyld og blev opreist til vaar rettferdiggjørelse. Det er Kristus for oss, Gud i sin aapenbaring, vi der møter. Ogsaa pinsens evangelium taler om noget objektivt, noget som skjedde. Det er den endelige fullbyrdelse av frelsens historie som finner sted den første pinsedag, da "der med ett kom en lyd fra himmelen som av ett fremfarende veldig vær" og Jesu disipler alle blev fylt med den Hellige Aand og "begynte aa tale med andre tunger". Men det betyr ogsaa noget mere: den herliggjorte, levende frelser tar bolig i sine disiplers hjerter. Den Kristus som blev aapenbart for oss blir Kristus i oss. Men han er ett med Faderen; derfor kan Jesus si i dagens evangelium, at vi — "min Fader" og jeg — skal komme og ta bolig hos oss. Det historiske blir det personlige; det fortidige blir det nutidige. Aandsmeddelelsen pinsedag flytter det historiske over i det personliges sfære; den løser frelseskjensgjerningene fra alene aa være historiske begivenheter til aa bli sjelenes indre historie — og derfor evig like aktuelle. Jesushistorien blir Kristusaanden, Kristusimpulsen. Gjennom pinsen blir julen og paasken vaare personlige livs og hjerters historie.

\*

Ti hvorledes blir vi kristne? Og hvad betyr personlig kristendom?

Vi kan svare slik: Vi blir kristne gjennom et møte med den levende Kristus, og kristendom er samfund med den samme levende Kristus. Ti "vi skal komme til ham og ta bo hos ham", sier Jesus. Vi blir ikke kristne derved at vi gjennom ett historisk studium søker tilbake til fortiden, søker kontakt med noget engang oprinnelig. Det kan i flere henseender ha sin betydning; men det er ikke veien til levende og personlig kristendom. Nei, den levende Kristus møter oss som virkelighet nu og idag. Der hvor ordet forkynnes og hans Aand er virksom, der er han selv. Ikke som den der engang var, men som den der er og med hvem jeg idag kan leve i samfund, av hvem jeg kan ledes, tuktes og trøstes. "Den Hellige Aand som Faderen skal sende i mitt navn, han skal lære eder alle ting, og minne eder om alle ting, som jeg har sagt eder." Derfor gaar strømmen av Kristusliv i verden ubrutt gjennom aarhundredene like fra den første pinsedag til denne. For selv om aandsutgydelsens form denne første gang var av særegen karakter, svarende til en bestemt historisk situasjon, saa er dens realitet til alle tider helt den samme. Pinseunderet gjentar sig daglig, hver eneste gang et menneske legges til menigheten, bryter gjennom til personlig tro, griper frelsen. "Jeg kan ikke av egen kraft eller fornuft tro paa Kristus, min Herre, eller komme til ham. Men det er den Hellige Aands gjerning som kaller mig ved evangeliet, oplyser mig ved sine gaver, opholder og helliggjør mig i den rette tro" (Luther). Pinsens under er dette at det gaar op for et menneske at Jesus lever, — at han er virkelighet, saa det maa si med Peter: Peter: Herre, til hvem skal jeg gaa uten til dig, du har det evige livs ord.

\*

Men Aandens virke og erobningsmiddel er først og fremst Ordet. Ordet om Jesus og av Jesus. Hvor vi i lydighet prøver dette ord, møter vi den virkelige og levende Herre og Frelser. For den som vil gjøre hans vilje, som vi kjenner den gjennom hans ord, skal kjenne om læren er av Gud eller om han taler av sig selv. Og det er veien til aa oppleve pinsens under aa stille sig i lydighet inn under evangeliet. Ja mere, det er veien til alltid fornyet og rikere opplevelse av Kristi sannhet og ypperlighet. Bønnen om pinse skal egentlig aldri dø paa vaare leper.

## "Tro Det Mor Har Lært Dig!"

Fortalt av pastor Chr. Fmdahl

En amerikansk oberst, som var gudsførnekter og hadde skrevet baade bøker og avhandlinger i tidsskrifter mot kristendommen, hadde en dag besøk av en gammel venn. De satt inde i oberstens bibliotek, hvor verten med synlig velbehag leste op noen av sine siste innlegg for sin gjest.

Nettop som han satt der og utbredte sig om sin "folkeoplysende" virksomhet, kom en hushjelp løpende inn.

"Aa jeg skulde be obersten skynde sig til frøken Nellie! Hun er plutselig blitt meget værre, og vil saa gjerne se Dem."

"Er Nellie verre?"

Obersten sprang op, vinket paa gjesten at han skulde følge med — og sprang saa avsted.

Nellie hadde vært ute for et ulykkestilfelle et par dager tidligere. Hun hadde maattet ligge, men ingen hadde trodd det var noe alvorlig. Skjønt lægen hadde sagt at en indre skade ikke var utelukket; den kunde vise sig naar som helst.

Da de to herrer kom inn i sykeværelset, saa de straks at stillingen var alvorlig. Datteren laa blek og matt i sengen. Ved siden satt moren, oberstens troende hustru. Hun ogsaa var blek, men allikevel rolig, ja sterk mindt i nøden.

"Far," sa Nellie med svak stemme. "Jeg skal snart dø. Lægen tror det ogsaa. Før jeg sier dig farvel, vil jeg gjerne faa spørre dig om noe, far."

Obersten laa paa kne ved datterens seng. Det var med største vanskelighet han fikk frem: "Ja, kjære Nellie, hvad er det?"

Jo, far: Skal jeg tro det du har lært mig? Eller skal jeg tro mors ord om Jesus?"

Obersen laa nu med ansiktet i hendene. Hele mannen skalv som et aspeløv. Endelig fikk han sagt med graatkvalt røst:

"Kjære, kjære Nellie, ikke hvad jeg har sagt! Tro hvad din mor har lært dig!"

Et stort smil gikk over Nellies ansikt. Og med hendene follet, sank hun inn i døden.

\* \* \*

## Jeg er Livsens Brød

Brød er noget som vi all trenger. Naar derfor Jesus kalder sig Livsens brød, uttaler han, at alle mennesker trenger ham. Saa ser det imidlertid ikke ud. Her er mange mennesker som lever uten Jesus og de synes heller ikke e at savne ham. De som lever i synd bryr sig ikke om Jesus; de som lever et ærbart og retskaffent liv, men lever for verden, og de ting som er i verden, spørger ikke efter Jesus. Og endog somme mennesker som paa en maade er Gudfrygtige kan klare sig uten ham; de har sin Fred og sin trøst i sin egen gudsfrygt og har aldrig som fortaapt syndere fundet fred ved naaden i Kristus Jesus. Men dette kommer av at de ikke har lert sig selv og sin dybeste hjertetrang at kjende.

Trangen til fred med Gud ved Jesu findes bevist—eller ubevist hos ethvert menneske; men denne trang kan undertrykkes, kveles, og man kan søge at tilfredstille den med andre ting, — indtil samvittigheten for alvor vaagner. Den som har vaagnet og har lert sig selv at kjende, han vet ogsaa at intet andet og ingen anden end Jesus kan tilfredstille sjelens trang. Og naar de saa gaar op for en saadan hvad han har i Jesus, sin kjære frelser, naar han faar sin personlige del—faar tilegne sig ord som disse:

"Han er saaret for fore overtredelser, knust for vore misgjerninger; straffen laa

Du lysets Aand, oplys oss saa at i sin herlighet maa for oss staa Herren, vi tilbeder, Guds den elskelige, han som inn oss leder i sin Faders rike. Herre, hør vaar bønn!

Du kjærlighetens Aand, inngyd i Herrens samfund kjærlighetens fryd, saa vi glad kan vandre, Jesus, mellom dine, elskende hverandre som Gud elsker sine! Herre, hør vaar bønn.

(Rev. L. 431, 2, 3.)



Nils Fredriksen Fjeldheim

Nils Fjeldheim var født i Lier Prestegjeld, Drammen, Norge den 31 desember 1862. Han fylgte altsaa otteti aar den 31 desember 1942. I aaret 1898 blev egteviet med Andre Karlson. Fjeldheims hadde ti barn. Fire barn har gaaet foran ham ind i evighetens land.

I aaret 1915 kom han til Asker, Alberta hvor de bodde til aaret 1939 da de flyttet til Camrose, Alberta. Der bodde de indtil hans død søndag den 23de mai. De var medlemmer av Asker menighet.

Fjeldheim var en helhjertet kristen. Han vidnet freidig om sin frelser. Pastor Benjamin Ostrem skriver følgende om Fjeldheims i januar numret av Hyrden:

"Fjeldheim hjemmet var ofte min stoppeplads. Altid hjerte rum; altid hus rum! Jo, kom bare, pastor, vi skal lage rum. Samtalen dreiet sig om vor Herre og troens liv og kamp. Vi sang sammen; bad til Gud sammen—ja, venner det var forsmak av Himmels herlighet."

Han sendte ind mange stykker til Hyrden. Mange av disse betragninger er tat ut av en bok "Stille Stunder". Vi har flere som han sendte os, og vi skal opptrykke disse naar anledningen gives.

Nu har han flyttet. Herren velsigne hans minde. —V.

## "Den Er Slettet Ut"

Paa et møte holdt av pastor A. Fibiger satt en ung pike og graat i kirkebenken. Paa veien ut stanser presten og spør hvorfor hun graater. "Over min synd," svarte piken. Da sa presten: "Hvorfor graate lenger over den, — den har Jesus slettet ut med sitt blod." Hun blev sittende en stund og si til sig selv igjen og igjen: "Den er slettet ut, den er slettet ut!" Og som hun sa det, begynte lyset aa tendes i hennes øine, idet troens solopgang fra det høie tok paa aa rinne i hjertet.

paa ham for at vi skulde have fred, og ved hans saar har vi faaet legedom."

Esaias 53:5.

da tilfredstilles, da mettes hans sjel. Men han trenger at mettes ved dette brød saa lenger han lever. Lad da os, saa mange som har erfaret at Jesus som er den eneste som kan tilfredstille sjelens hunger, aldrig forsomme at tage til os av dette brød. Vi finder det i Ordet og i Nadverden.

Fra Stille Stunder.

—N. F.

\*

## BEMERKNING:

Naar vi leser i ovenstaande stykke at "Trangen til fred med Gud ved Jesus findes bevist eller ubevist hos ethvert menneske" saa indebattes naturligvis kun dem som har kommet i berøring igjennem ordet med frelses veien i Jesus Kristus. Hedningerne vet ingenting om Jesus som veien til Gud. Derfor maa Budskabet om Jesus naa ogsaa til dem.

—RED.

## DE GAMLES RÆKKER TYNDES

E av fædrene i den Norsk lutherske kirke i Canada har faat hjemlov. Det er P. B. Anderson, Bardo, Alberta. Vi takker vor Herre fordi han nu har tat sin tjener til sig. En av de største ting som kan siges om P. B. Anderson er at hans barn har vandret i hans spor likesom han selv vandret in sin fars, pionerpresten Bersvend Andersons spor.

P. B. Anderson tjente sin Herre trofast paa det sted og i den kreds hvor Gud hadde sat ham. Han gjorde dikterens ord til virkelighet:

"I det stille, i det stille, ikke i det himmelblaa, der har livet sat dig stevne, der skal du din gjerning faa."

Det er ikke guld alt som glimrer, heller ikke er det stordaad alt som vækker oppmerksomhet. Fordi han var tro og gjorde bruk av de anledninger som fandtes, fordi han virket netop der hvor livet hadde sat ham stevne, derfor blev hans stille færd til en stordaad, som har sat merke efter sig, ikke bare i hjemmebygden, men utover i distriktet, ja i samfundet, for Anderson har ogsaa tjent som medlem av Kirkeraadet.

Anderson var en i vide kredse anset og avholdt mand. Med ham er en fader i Israel vandret bort. Og dog lever han endnu blandt os. Han lever i folks kjærlighet og i det som han bygde i løndom. For det som bygges paa Kristus blandt os fortæres ikke av tidens tand. Gud velsigne hans minde og giv os mange slike mænd og fædre.

"Giv din kirke mænd og fædre som er dig og sandhet tro!

Alle dannes til det bedre, klinten visne, hveden gro! Troskap løn av naade faa, hyklari til skamme staa! Sandhet herske, løgn adspredes, gudsfrygt æres, kirken fredes".

—Iver Iversen.

## Tired Hands

Clarence Hawkes

Folded they lie upon her tranquil breast, My mother's tired hands, their labor done, Knotted and scarred in baatles they have won,

Worn to the quick by love's unkind behest. Pulseless they lie, while from the crimson west

A flood of glory from the setting sun Shines on her face; I hear the deep

"Well done,"

God's angelus that calls her soul to rest. Found is the Haly Grail of knightly quest, Here in her home, where such brave deeds were done

As knight ne'er saw since chivalry begun. She suffered, toiled, and died; God knows the rest,

And if Christ's crown shines not above her cross

Then all is loss, immeasurable loss.

## Bruker Gud dig?

Før en mann er kommet i det rette forhold til Gud kan han ikke bli brukt av Gud. Hvis han er stolt, forfølgelig, hatefull, hvis det er noget som skiller ham fra andre mennesker, hvis han ligger under for frykt eller bekymringer, hvis han er selvsk og makelig, da er det ikke bare murer mellom ham og Gud som maa brytes ned, men han vil være ute av stand til aa hjelpe andre mennesker, fordi han ikke greier aa vise dem Jesu Kristi makt og herlighet i sitt eget liv.

En gammel mand blev engang spurt: "Hvad har De i Deres liv hat mest glede og lykke av?"

"Det har jeg hat av det, som jeg har gjort for andre", svarte han.

Er det ikke i hans aand, der fandt sin dypeste tilfredsstillelse i at give sig selv hen paa korset til en gjennløsning for menneskeslekten? Den aand pryder og styrker ethvert liv. Man berikes nu en gang ikke ved det, man søker at faa ut av verden, men ved det man hengiver for verden.



## BROADCASTS

On Sunday May the 9th, The Lutheran Hour closed its season of broadcasting. From Sunday November the 1st to Sunday May the 9th, during that time 28 broadcasts were given at a cost of \$10.50 for every broadcast. This rate is higher than it has ever been before, last years rate being \$8.50 per broadcast, but C.F.R.N. did give us some consideration by giving us a 5% discount on 26 programs and over which did reduce the total cost somewhat. When this new rate was given last fall it did not look so encouraging but there seemed to be a definite need for just such a service as could be given over the radio and so it was decided to go ahead again with the work, and God has proved that where the need is, there, the help is also forth coming and He has blessed the work far beyond our expectations financially and I am sure that His word has not gone out over the air in vain. I want to take this opportunity to thank all the old friends for remembering this work and also the many new friends that we have made for your contributions and to all of you for the letters of kindness and appreciation addressed to both myself and Rev. Johnson.

Due to the war regulations, placed on broadcasting stations we were handicapped in some ways, such as the use of any other language than English, acknowledging contributions, and dedicating songs or the mentioning of names other than those taking part in the service, but after all this may have been a blessing in disguise too, because it has given more time for the preaching of the Gospel, and that is the purpose of these broadcasts, to spread the Gospel of Jesus Christ to all who will hear. Jesus says, "Who hath ears to hear, let him hear". "In my Fathers house are many mansions: if it were not so I would have told you. I go to prepare a place for you". John 14:2. We are grateful that we can be in the same service as John the Baptist was when he could point to Jesus and say "Behold the Lamb of God that taketh away the sins of the world." John 1:29.

And so if it be Gods will, The Lutheran Hour will be on the air again next fall, the time, to be announced later. And so thank you one and all for your very generous support this past year.

The following are contributions received since April 26th.

Mr. and Mrs. Holmedal, Artland, Sask.  
Mr. and Mrs. Nels Lyseng, Camrose.  
Gusta Monson, 10327-97 St., Edmonton.  
Mr. and Mrs. Joe Knudson, and Mr. and Mrs. E. Westby, Holden, Alta. "In memory of Norman Stensrud".

Thank you, dear friends for your gifts.  
C. Holmberg,  
Edmonton, Alta., May 24, 1943.

## A Ship Must Love a Harbor

A ship must love a harbor; love the feel;  
Of rivers after ceaseless roll of waves;  
Of sweet, unsalted water as it laves  
The barnacles and seaweed from her keel.  
A ship must love the landbirds and the trees;  
The panoramic peace through which she glides;  
Must welcome meadow substitutes for tides;  
For tradewinds breath of orchards on a breeze.

A ship must love the easing of her sheer;  
The running stevedores; the ropes taut-snubbed;  
The wash of friendly waves against a pier;  
New cargoes in her hulls; decks painted, scrubbed.  
She must love these, but more, the moment when,  
Convoyed by gulls, she puts to sea again.  
—Ethel Romig Fuller.  
White Ribbon Tidings.

There are two kinds of discontent in this world: the discontent that works, and the discontent that wrings its hands. The first gets what it wants, the second loses what it had.

—Gordon Graham.

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## WOMEN'S MISSIONARY FEDERATION

Mrs. J. R. Lavik, Editor, — Luther Seminary, Saskatoon, Sask.

"Thy mercy, O Lord, is in the heavens; and Thy faithfulness reacheth unto the clouds." —Ps. 36:5.

\* \* \*

O make but trial of His love;  
Experience will decide,  
How blest are they, and only they,  
Who in His truth confide.

\* \* \*

"With Thee is the fountain of life; in Thy light shall we see light." —Ps. 36:9.

## Plans for District Meeting

May 18, 1943

Dear W.M.F. Members:

And now we must plan definitely for the District Convention July 1-4 at Saskatoon, Sask. Will you be able to have your Circuit represented? We hope so. Why not send your circuit president or secretary or some department secretary who lives in your circuit?

We are planning exhibits even though the department secretaries may not be able to be there and to plan a definite time for looking at the exhibits. Have you any interesting paper, document, or local picture which could be landed for the occasion? We are going to try to post a little history of each circuit also. Have any of your Aids not yet sent a local history to Mrs. O. N. Sorhus, Camrose, the District historian? Do it now.

There are plans in the making for changing the departments. These plans will be sent to Circuit presidents who will in turn send them out to the ladies aids. Try to do something definite about the Christian Education appeal.

Remember Orphaned Missions.

And last but not least—Have you sent your contribution to the Centennial Gathering yet?

Yours in His service,  
Magda Hendrickson.

## The Editor Says

When a girl marries she changes her name. That is a good time also for her to change the name of the organization through which she carries on her kingdom activities. The L.D.R. and the W.M.F. are mother and daughter organizations. When a daughter is set to become a mother, then is the time for her to make the change from the daughter organization to the mother one.

That is the time, too, for the mother group to welcome her with open arms, to make her feel its need of her new energies and enthusiasms.

Then, too, the daughter will be a little patient with the older group, and think of mothers, not in terms of age, but as sisters in Christ, all working together as handmaids of the Lord, each contributing her own peculiar gifts to the thrilling task of spreading far and wide the good news.

There will be need of adjustments. But to keep our growth orderly and normal, daughters should fill up the ranks and shoulder new responsibilities when they assume new names and husbands. In the home, too, there is need of facing new problems. This is the right time to make the break all along the line!

W.M.F. Page, Lutheran Herald.

## Miss NELLIE DAHL

By Mrs. A. S. BURGESS

Called to higher service, we dare not mourn her departure. We but mourn that we have been bereaved of a consecrated worker and a sincere friend.

The cablegram received March 22 stating, "Nellie Dahl died at Tananarive," brought deep sorrow to us all. It is difficult for us to realize that Miss Dahl's sojourn in the Island of the sandy paths and the whispering filao trees which she loved so well, has terminated. In 1905, thirty-eight years ago, she first set foot on the white beach at Fort Dauphin.

## EXCEPTIONAL TALENTS

No greater tribute can be given to Miss Dahl than this: She loved her Savior and gave her life in His service. It is indeed rare to find one so singularly gifted surrender all her talents and life to the Master's use, and that with a deep humility and

consecrated spirit. Hers was not only a high intellect but also an exceptionally attractive personality. She was reserved in giving her opinions but when she did speak, all paid heed. She was blessed with a happy sense of humor and keen wit, so essential in a field where many things oppress. Good judgment of values and proportions was hers in abundance. Through and under it all was a sympathetic heart and a deep desire to do the Lord's will.

"Miss Nellie", as brown and white called her in Madagascar, had unusual linguistic ability. More than twenty years ago the missionaries resolved that she should be set aside for literary work, but in the years that ensued, there never was opportunity to devote much time to this neglected phase of the mission. Nevertheless, her pen was working in spare moments. She translated material for Christmas and Easter programs, translated text books for the schools and furnished original material. She was editor of the Jubilee edition, a voluminous and valuable work in Malagasy, and also wrote "Stories from Madagascar". She pioneered in the editing of The Messenger, published in Madagascar, and was its competent editor for many years.

## IN SCHOOL WORK

Miss Dahl's greatest efforts and contribution in Madagascar were particularly directed through the schools. Shortly after her arrival on the field all schools were closed by order of the French government. The new missionary passed the required French examinations, unravelled a seemingly endless amount of red tape, and succeeded in having the Girls' School opened. She gave many years to this school, until the tropical climate and malaria rendered it physically impossible for her to continue there.

Subsequently, she was placed at the head of the women's work at the Evangelist school, in charge of the Boys' and Normal School at Manantantely, supervisor of all schools of the Mission, and finally of the Evangelist School at Fort Dauphin. Throughout her very efficient directing of the missionary, always the evangelist who stressed the Good News. After school hours and on Sunday afternoons, her path led to the homes of the poor and the suffering, to the faint and the fallen, ministering to physical and spiritual needs.

## BOOK CLUBS

## I. THE INVITATION

- A. The Reading Chairman issues an invitation to each member of the Society.
1. These may be book facsimiles or or other attractive forms.
2. Wording of the invitation should be informal, perhaps in rhyme.
3. Meetings may be held in the homes and light refreshments served.

## II. THE PROGRAM

- A. The Devotional Period (about 20 minutes)
  1. Bible Study: A planned series is ideal if a qualified teacher or leader is available.
  2. Varied Devotions: W.M.F. devotional books and pamphlets will be found helpful if this plan is used. Refer to 1941 and 1942 Reading Lists and July-Aug. News Bulletin.
- B. The Book Review (about 20 minutes)
  1. Select a book from the Current W.M.F. Reading List that will appeal to most of your women.
  2. Use the W.M.F. pamphlets, "The Book Review" as a guide in preparing the review.
- C. The Discussion Period (about 10 minutes)
  1. The Reading Chairman may use this time to introduce books available for circulation.
  2. General discussion on the book reviewed or on books read by members of the group.

## III. GENERAL SUGGESTIONS

- A. In order to build up a fund for the purchase of books a collection of dimes may be taken at each meeting.
- B. Twenty to thirty minutes may be used for the social period. It may

## Badger, Minnesota

February 6, 1943.

To the Women of the W.M.F.  
Dear friends in Christ:

"The Word of our God shall stand forever." In these days of uncertainty and anxiety, it is a comfort to know that we who love the Bible, and the Lord who is found within its covers, are building on the only sure foundation. Nothing else in this life has stability. Everything is change and decay.

From the earliest times the family altar has been the center of Christian homes. It is disheartening to find that in our modern homes, the family altar has lost its halcyon place. God and His Word do not occupy the place they deserve. Our President said of the Bible in a recent broadcast, "I commend its thoughtful and reverent reading to all our people."

Our W.M.F. has an important task to perform through its Christian Nurture department. This department aims to help and encourage mothers, in the important task of training the children. Nothing is more important in child training than instilling a love for God's Word, and the habit of daily prayer. It is a challenge to all Christian mothers to "live Christ" in their homes—especially where child nurture is concerned.

In order to encourage the work among members of your local societies, here are a few suggestions:

Elect a Christian Nurture chairman or committee to supervise the work.

Arrange for Christian Nurture programs at intervals. Invite the fathers.

Secure the Christian Nurture literature for all members from the W.M.F. office.

Some of the available literature is:

Take Time to Train Up a Child in the Way He Should Go—Tanner. "To You"—A Sponsor. "To You"—A Mother. "My Very Own Prayers"—"Home Worship"—Mrs. M. A. Kjeseth. "Church Worship"—Mrs. Opie Rindahl. "One Resolve"—Mrs. Byron C. Nelson. "What Do You Tell Them?"—Lorna Docken Aagaard.

Encourage church attendance, temperance, Sunday School attendance etc. Assemble the following information for the December 1943 report to the Circuit Christian Nurture Chairman:

Number of homes having a family altar.  
Number of mothers that read at least 3 of the Christian Nurture leaflets.

Number of Christian Nurture programs given.

This letter carries an earnest plea that you consider this matter of home worship and daily Bible reading with prayer, seriously. We have the promise of God: "My Word shall not return unto me void." Isa. 55:11. If the 135,000 women in our W.M.F. should unite their efforts and prayers in this great work, God would surely bless our homes with peace, joy and love.

Sincerely,

Mrs. Jesse M. Runestad  
Chairman of Christian Nurture Comm.

## New Life

There is a Friend so fair  
Who changed my life completely  
And gave me fellowship and prayer  
Then hope for all eternity,  
He also put a care  
For others here and there.

—Margaret Peterson.

## Our Prayer

Oh, Lord, how dare we disappoint Thy little ones  
Who come with eager, trusting hearts to hear Thy Word?  
They seek in us the good, the truth, the love,  
Of which we teach —  
How dare we be aught else but what Thou art?  
—Ella Gai Midtbo.

be a dessert luncheon preceding or following the meeting. These details will vary to meet particular situations.

C. A Book Club gathers interested readers as a nucleus, and through this informal organization seeks to bring the joy of reading to others.

Mrs. Theo. Hoidahl,  
Mrs. Inger J. Peterson.